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# The Masonic Craftsman

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of Freemasonry*

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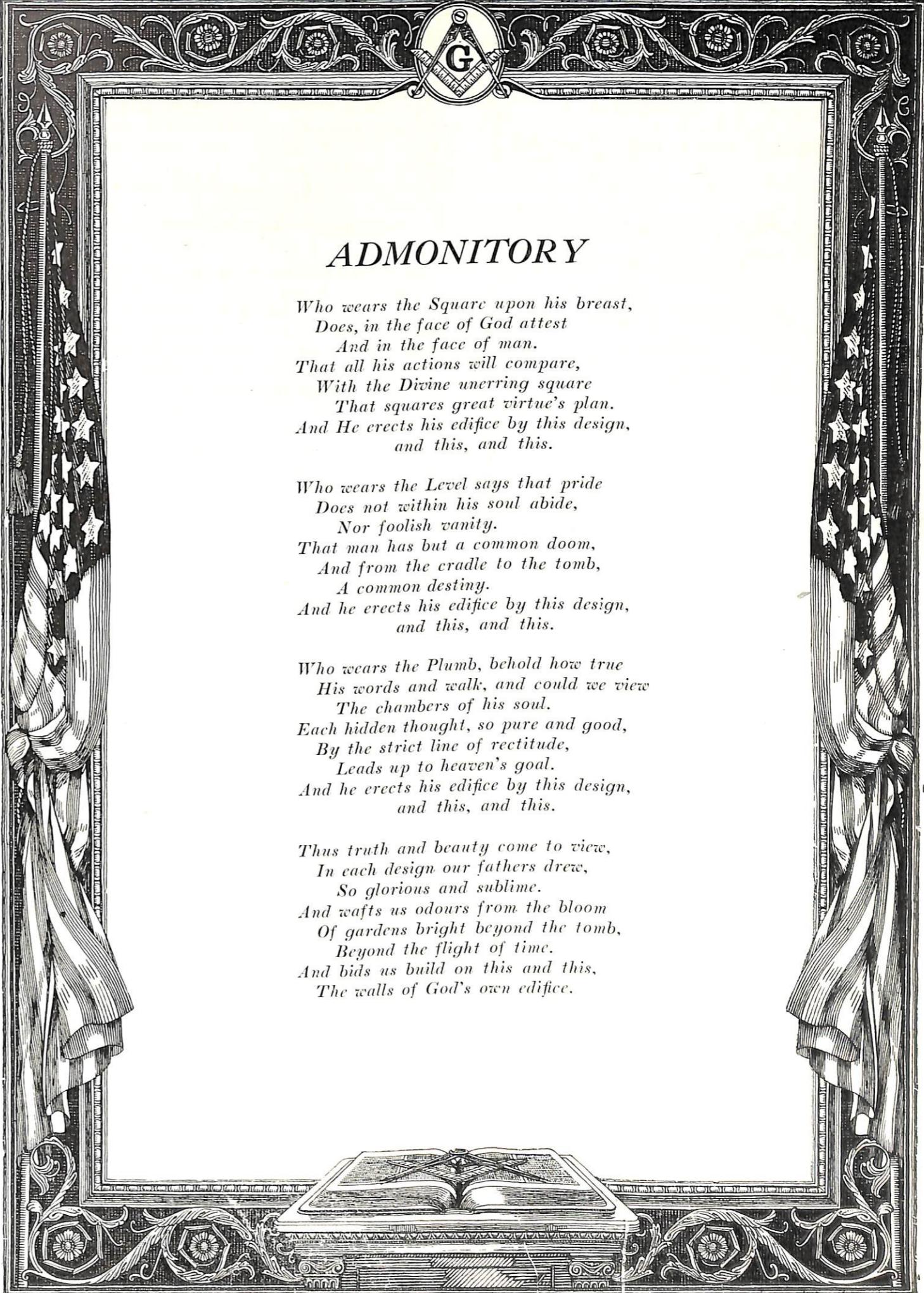
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**NEW ENGLAND  
MASONIC CRAFTSMAN**  
ALFRED HAMPDEN MOORHOUSE, *Editor*  
MEMBER MASONIC PRESS ASSOCIATION

VOL. 29 SEPTEMBER, 1933 No. 1

**LABOUR AGAIN** Annually about this time it is customary to greet the opening of the new season of Masonic activity with a friendly word.

The relaxation of summer, of days spent far away from city streets, have cleared away the mental fog induced by too close an application to the daily grind. Obstacles which seemed insurmountable have appeared small in the light of lake or stream of mountain trail or forest glade—and a new enthusiasm created.

The returning master will be confronted this Fall with problems worthy of his mettle. He will be challenged by situations without precedent. But he can be assured that now the Craft are called from refreshment to labour again, those who look to him for leadership are, too, in a freshened frame of mind and eager, insofar as their Masonry means much or little, to carry on with him, to lighten his burden and to demonstrate that the great fraternity in troublous times as in fair can stand firm and united against outside perils.

**BEAR AND FORBEAR** All the evidences of present-day desolation of soul show a logical sequence in their apparent inevitability. "The sins of the fathers" are surely being visited upon the children. Lessons of history ingrained upon the adolescent mind and which immortalizes as heroes men whose attainments in the field of battle or in other super-tribal conflicts of war or peace have bred a truculent spirit far removed from the gentle forces animating the lowly Nazarene. Organized selfishness, with devilish ingenuity, has made mechanical slaves of multitudes. The self-effacement of genius or talent in arts and crafts, almost conspicuous by its absence, has ceased to be attractive. Instead, blatant ballyhoo and effrontery, cheapness and shoddy artificialities serve as models. In short, false standards prevail. Until these are abolished, no genuine relief can be looked for.

No structure is stronger than its base. Given a continuance of past practises and the old teachings of youth in all countries—with their maximum of mental inertia and minimum of broad tolerance, it is quite understandable that nations will continue to strive against each other and the present whirligig continue to gather its votaries and victims.

What a pity it is that among all the leaders of men, whose voices can be heard above the universal clamor, none may be found with sufficient force to give a new deal to the race.

Words are daily spilled in millions. Most of them were better left unsaid. Human greed, ambition, desire for power urges on—to what? The breakdown of our boasted civilization impends, perhaps. Who knows? Can Christian nations seek with honesty to proselyte the so-called heathen when in their own daily lives they practise all the vices and exhibit all the weaknesses of lesser men, or even sink below the level of beasts, with

little of the redeeming qualities of spirit they seek to teach. What wonder that the man or woman of other races looks askance at the missionary efforts of his white brother. How can he help being cynical and suspicious in the face of contemporary history. Only the ignorant will assimilate even a small measure of the so-called Christian virtues when evidences are all about him that much of it is sham and false. Why should he leave his own gods? Faith without deeds is no inducement. Pharisaism is rampant and too evident to "convert" any thinking "heathen."

**THE RURAL LODGE** How refreshing it is to visit the country lodge. Here, removed from the city, in an atmosphere conducive to quiet meditation, is to be found new inspiration to the jaded Mason, whose nerves are frayed by the daily contacts and complexities of urban life, with vexing problems of production and distribution, perchance of loans and interest, taxes, and other worries, all part of his daily life, and debilitating in the extreme.

Among the glorious hills, by the lakes and streams of New England are to be found quiet villages and small towns that seem to be part of an entirely different world. The Masons of these towns are almost invariably men of stability and character. The very manner of their life has created in them an understanding of the simpler needs. Emergencies and disasters, joys and sorrows, unite them in a common bond. Theirs perhaps the quiet life, but in moments of stress a haven of strength and freedom from city strife.

It is good for the city man to forgather with his fellows in the little lodgeroom in the country whenever he can. He will find there surcease from confusion, and a sympathetic and friendly feeling toward him. His opinions, as they are sincere or otherwise, will be charitably but shrewdly measured for their true worth. In short, he will get a completely fresh viewpoint from the contact and come away a better man from his visit.

**REBATE** The word "rebate" has a more or less sinister sound, from the early days of the great corporations who sought through unfair practises to establish themselves impregnably, gaining the title of "octopus" in American nomenclature.

Now comes a grand master who recommends the refunding by grand lodge of a large proportion of the per capita tax "in an endeavor to assist (lodges) in bridging over the difficulties of these trying times."

To carry this policy to a logical conclusion or to apply it universally (for the depression is world-wide) would weaken the whole fabric of the fraternity. To

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Alfred H. Moorhouse, *Editor and Publisher*.

## Should Grand Lodge Supervise Finances

### A Monthly Symposium

*The Editors*  
ALFRED H. MOORHOUSE, BOSTON  
JOSEPH A. MORCOMBE, SAN FRANCISCO  
WILLIAM C. RAPP, CHICAGO  
JAMES A. FETTERLY, MILWAUKEE

#### PRUDENCE DICTATES SUPERVISION

By ALFRED H. MOORHOUSE  
*Editor Masonic Craftsman, Boston*

**Q**UESTIONS which in normal times would perhaps never be asked because of the innate inertia of most people's minds have come prominently to the front since the changed status in economic standards has forced more careful scrutiny of the detailed functions of all organizations.

Among the more important pertaining to Freemasonry is the question of lodge finances. Many bodies have been forced to make searching scrutiny of their sources of income and have discovered, often to their surprise, that the flow of funds into the treasury is not limitless, but is subject to the same laws of economics as those of other organizations of a less eleemosynary nature.

Deferred or passed dividends from stocks, uncut coupons from bonds, losses of membership by demit, and our old friend, the N. P. D., have made inroads into resources to such an extent as to cause, in some instances, grave concern.

The way and manner in which some secretaries and treasurers have kept the accounts of the lodge which have been entrusted to their care have, in some cases, disclosed a disconcerting looseness of method, to say the least, and it is to be said with deep regret some instances of actual fraud and downright dishonesty have been found which reflect seriously on the fraternity.

To publicly discuss details of the delinquencies would avail little and would tend to create confusion in the public mind, as well as reflect upon all responsible fiduciary officers—when the truth is that more than 99 per cent of these men are beyond shadow of doubt perfectly honest, entirely above criticism or reproach, and wholly devoted to the Craft and its interest.

A duty lies upon grand lodge, however, to see that no possible opportunity for error to creep into lodge accounting occurs. Further, Grand Lodge, with better access to accountancy experts, is in a position to design and install methods simplifying the handling of the financial affairs of subordinate lodges, and to otherwise render invaluable service.

Subordinate lodges ought to welcome such supervision when its purposes are pointed out. No possible reflection can be made where a uniform system, applying equally to all, is installed.

It is not sound business practice to permit any man,

uncontrolled, to handle trust funds (and this is exactly what dues and other moneys entrusted to him from the lodge are) without adequate safeguards. The bonding of fiduciary officers, the careful and scientific scrutiny and supervision of all Masonic moneys by grand lodge is only the part of common prudence. No other course is safe, desirable or even, in the final analysis, less than grossly careless. In this matter, it is time to put undue sentimentality to one side and follow reason.

#### FINANCIAL SUPERVISION IS NECESSARY

By JOSEPH E. MORCOMBE  
*Editor Masonic World, San Francisco*

**W**HETHER grand lodges should exercise supervision over affairs of their constituent bodies, and to what extent, are questions for profitable discussion. This present writer has long held against the prevailing tendency in many governing bodies of the Craft to assume excessive supervision over the lodges, reaching to every detail. There is, in such cases, a deadening limitation upon all initiative. The masters and other officers hardly dare to have opinions of their own, but must in all things follow a prescribed course. As a consequence brothers of independent spirit are averse to taking official place, and only the mediocre and inferior are available. Such a condition is injurious, and puts the fraternity upon a low intellectual plane.

But recent information, gathered from many jurisdictions, and certain personal experiences, has given us pause, and has brought modification of view. In the matter of financial conduct of lodge affairs there have been so many failures, entailing disastrous results, that supervision is indicated as a necessity. Lodge officers, during the period of numerous candidates and easy money, lost their heads. The purse of Fortunatus, as they imagined, was in their possession and at disposal, the funds in their care were squandered as are the earnings of a drunken sailor. Elaborate entertainments and expensive banquets were staged, with or without valid excuse. But the fat years passed, and with a time of financial leanness there were empty lodge treasures and sadly diminished revenues. Repentance and bewailment over past errors came too late. Appeals to grand lodge were many and frenzied. These bodies, in turn, were increasingly hard pressed, and were unable to free the foolish ones from the consequences of their own recklessness. It is not to be wondered at

that sensible brothers demanded supervision, and such overseeing was made the subject of strict laws. To have neglected the measures of safety, however belatedly, would have exposed the craft to evils even worse than those that must now be endured. Lodge funds are regarded as held in trust, and not to be wasted or frittered away to serve the vanity of some or the stupidity of others.

Consider also the building craze, that for some years excited or satisfied the vanity of memberships, stirred by the influence of civic pride, or perhaps was no more than showing of the national desire "to keep up with the Joneses." The whole land was dotted with Masonic temples that are now white elephants to discouraged members, who are without hope of ever escaping the burden of debt. Many of these have passed to other hands, while others are still of a tenuous Masonic ownership; monuments to the folly of their promoters.

Again it was pressingly necessary for grand lodges to frame stringent regulations, to meet and remedy a detrimental situation. Many of the governing bodies properly require that all building proposals shall be submitted to the authorities and be passed upon by men skilled and experienced. The follies that are of the past cannot now be repeated. The reasonableness of such action is so clearly evident that there is little if any criticism.

Yet in the matter of finances the lodges learn but slowly; many resent a supervision likely to curtail extravagant spending. It has become necessary, in more than one jurisdiction, to strictly limit the amount that can be spent for entertainment, setting apart a proportion of income for such purpose. The unwise master goes to the limit, while the careful and prudent one touches such fund lightly, having in mind the superior claims of calls for charity or the essential services of the lodges.

Our conclusion is that grand lodge supervision of lodge finances is not only a benefit but is a necessity of the existing situation.

#### TREND IS TOWARD SUPERVISION

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

FIVE years ago, we believe, this question would unhesitatingly have been answered in the negative by a large majority of grand lodge officials, as well as by the officers and members of constituent lodges.

With the lessons of the past two or three years vividly before them, perhaps a majority of both classes are rather inclined to answer it affirmatively.

The evils of unrestrained and unrestricted building enthusiasm, as well as careless and indifferent—not to say prodigal—management of lodge funds, have effectually demonstrated their own unwisdom. We venture the prophecy

that the next ten years will see an ever-increasing

number of grand lodges assume more or less responsibility in these regards.

Five or six grand lodges have already passed laws, making it obligatory on constituent lodges, before launching a building project, to submit plans—architectural and financial—for the project for the OK of the grand lodge committee. We anticipate similar action will be taken by others in the immediate future. Eventually we believe partial if not full responsibility will be assumed. The entire trend of events is in that direction.

We can thoroughly sympathize with the theory heretofore held by many—constituent lodge officers particularly—that the individual lodge should have supreme authority over its own funds. This was the original theory of all and has all the strength of tradition behind it.

Practically, however, we know that encroachment on that power began many years ago when grand lodges assumed to fix limits for initiation fees as well as to fix minimum dues. These and similar restrictions on lodge autonomy were all made in the interest of Freemasonry generally and the arguments in the favor of such action were so self-evident that little or no serious complaint was made by the lodges themselves. From time to time other restrictions on lodge autonomy have been proposed. In some jurisdictions the proposals were adopted, in others they were rejected. The lodges generally have held more or less firmly to the original theory and have jealously guarded what they regarded as their individual rights. Grand Lodges also have on the whole been chary about trespassing on such disputed territory.

Today, however, when we see foreclosures being made on Masonic buildings, when bonds on such structures are being defaulted and investors who have invested in such securities losing their life-time savings the picture is different. It is not solely one having to do with lodge government, it is the good name and fair reputation of Freemasonry itself that is affected. With this greater stake at issue, grand lodge must take note and as guardian of the Craft, its reputation and standing, they will be forced to take official action.

This writer yields to no man in his love for and fealty to the individual lodge. It is the unit to which each Mason owes allegiance. In cases such as is under discussion, however, the interests of the individual (lodge) must be subordinated to the interests of the Craft as a whole.

From the standpoint of the lodge, there should be no serious objection to supervision of its financial undertakings. If it is planned to build a temple and the financial set-up is sound, there will be no undue or misdirected criticism; if the financial arrangements are imperfect or unsound, the lodge officers themselves should be grateful for the careful advice that will keep them from future failure.

The day of carefully directed lodge finances by some sort of grand lodge agency we believe to be on the horizon. Contemplation of it should not bring unease or discomfort of mind to either the lodge membership or to its officers.



that the next ten years will see an ever-increasing

#### SOME SUPERVISION NECESSARY

By WILLIAM C. RAPP  
Editor *Masonic Chronicler*, Chicago

**R**EASONABLE supervision over the finances of constituent lodges by grand lodge will be generally approved, but what constitutes "reasonable" supervision offers ample opportunity for debate.

Extreme liberals may contend that if a constituent lodge promptly remits its per capita dues to the grand lodge and discharges all obligations it incurs, it is its own affair whether it spends its money for fried chicken and jazz entertainment, or for what some one else may consider more worthy and beneficial activities. It is the lodge's money, and the members and officers may spend it as they please.

The opposing view is held by those who maintain that the funds of a lodge are secured in the name of Masonry, belong to Masonry and are simply held in trust by the constituent lodge for the furtherance and propagation of the principles of Masonry, and therefore may not be squandered for anything save simon-pure Masonry—as they visualize the simon-pure article.

As in most matters in life, a middle course is productive of the best results for all concerned, as we get back to the premise that a reasonable degree of supervision by grand lodge is proper. It cannot be denied that the extent of the supervision has increased in recent years. In the past a majority of grand lodges contented themselves with a provision in their laws that the funds of constituent lodges may be spent only for Masonic purposes, but attempts definitely to define and enumerate "Masonic purposes" have not met with success.

Year after year the supervision has grown. Minimum or maximum amounts have been prescribed for fees, dues, officers' salaries, past masters' jewels and this, that and the other thing. The percentage of income which may be used for entertainment, and the percentage which must be set aside for charity in many jurisdictions is determined by grand lodge. Proposed investments must pass the scrutiny of officialdom, and temple building projects require the paternalistic approval of the higher powers—particularly since the financial debacle has torn away the foundation of the most prudent planning.

As is true of almost all restrictive legislation, much of this supervision is traceable to abuse of privileges and lack of judgment on the part of lodge officers and members, but when the superior wisdom of grand lodge finds expression in a new regulation the restraining hand falls upon the just and the unjust alike.

Holding the opinion that grand lodges have legislated much too freely on matters which should be left to constituent lodges—and minute supervision over finances may fairly be included in the indictment—it must be admitted that pitiful incompetence and reckless prodigality in disbursing lodge funds merit interference on the part of higher authority. If this could

be accomplished by disciplining lodges guilty of flagrant offense, leaving those where better judgment prevails to work out their own salvation, it would be well, but unfortunately by the time knowledge of irregularities comes to the attention of officials the damage will have been done.

#### E D I T O R I A L

(Continued from Page 2)

the extent the rule is applied to funds for the proper functioning of grand lodge and its activities it will greatly curtail vital services.

What becomes of the aged and infirm, the widows and orphans and the hundred and one other claimants upon the charity of the Craft if the small sum of fifty cents per member is denied to the uses of grand lodge.

Surely the times are not so bad as to deny to those who have a rightful claim upon Masonic sympathy (and pocketbook) the modest contribution which this tax represents in the form of relief.

Its individual size is very small, multiplied by hundreds of thousands it greatly stimulates the functioning of the fraternity.

There is no present need of rebating. Freemasonry, if it means anything at all to a man should never permit him to acquiesce in any scheme to shut off the sources of relief to the unfortunate.

Cut out frills and furbelows by all means; abandon all unnecessary expense. Sift with a fine sieve every expenditure—but last of all touch the money that makes Masonry what it is—the greatest of all charitable institutions.

**PROMISE** The gifted editor of *The Masonic World* (San Francisco), Joseph E. Morecombe, dean of American Masonic journalists, who writes with a trenchant pen and invariably stimulates his readers to a better appreciation of their responsibilities, has been kind enough to compliment THE CRAFTSMAN on its editorial remarks in connection with the recent bi-centenary in Boston and the promise held forth by the faith of the men whose speeches on that memorable occasion struck what is undoubtedly the keynote of thought in the English-speaking Masonic world today.

American Freemasonry, while it embraces men of many nationalities, is predominantly Anglo-Saxon in its essentials, its processes of reasoning or habits of thought and inherent sanity. Indeed it would be strange were it not so. It was therefore obvious that our British visitors who formed a considerable part of the program of speechmaking in June last, expressed themselves with candor and good sense.

In Great Britain the Masonic fraternity counts for much. Its prominence there is evidenced by many eminent men active in its interests, and the remarkable degree to which the charities and benevolences it fosters are supported. If we in this country gave of our substance and thought in the same relative measure as our British brethren, the magnitude of the ef-

fort and its effect upon society would be universally manifest as well as a vastly more potent factor than it now is in the life of this nation.

This is just what Brother Morcombe seeks, if we read him aright. He has, in season and out, pleaded with forceful argument for a better Freemasonry. His, let us assure him, however, has not been a voice in the wilderness, for there are others who seek, as he does, to have the Craft justify itself in greater measure and to live and work according to a better understanding of its opportunities.

Methods vary and it is easy to understand how one man may despair of seeing anything proportionate to his desires fulfilled in a single lifetime.

Freemasonry is a plant of slow growth. It is basically sound. It teaches moral lessons of incalculable value to the race. But only to the extent that men absorb its teachings can it be made effective. If in the hurly-burly of business life as practised hereabouts we lose sight of spiritual and moral values, by just so much the fraternity fails. With a changed economic status, a new deal, if you will, time will be found for a more leisurely consideration of other things than the material. There is promise for increasing usefulness.

## Freemasonry In the Merrimack Valley

From its source in Lake Winnipesaukee, New Hampshire, the Merrimack River flows to the sea through a variety of country and urban scenery. Along its shores, in hamlet or on city street, are temples erected to God by the Masonic fraternity. These temples vary in size and kind from the lowly lodge room over "the store" in a small village, to the magnificent memorials of Manchester, Lawrence, and Lowell.

In all, however, the spirit of the Craft is the same. Loyalty to the ancient landmarks is a dominant characteristic. The men who constitute Freemasonry in the Merrimack Valley, whether they be sons of the soil or leaders in the commercial life of their communities, are imbued with a fine sense of charity and brotherhood.

To describe in full the history of all the lodges in this section would require more space than is here available. But a brief outline of some of the more prominent will be of interest, and is given herewith:

### PENTUCKET LODGE

The town of Chelmsford was organized as a religious parish about the middle of the seventeenth century, some fifty years before the incorporation of the "Province of Massachusetts Bay," in New England under the royal Charter of William and Mary. For many years it remained a sparsely settled community exposed to the havoc and depredations of savage Indian tribes. At the time of the war of the American Revolution it had become a town of considerable importance, and at the beginning of the nineteenth century it had steadily increased in population so as to be known as a "large town with several villages or settlements, the most enterprising of which was the one at the Falls on Merrimack River." As a

Our British brethren have ever been noted for a calmer outlook upon life. British steadiness is axiomatic. Sometimes their seeming slowness has been scoffed at by "live wire" Americans—but apparently this same live-wire attitude has come a cropper and now the quieter, saner view holds out more promise. Certain it is that Freemasonry flourishes better and is better nurtured in an atmosphere of calm than confusion.

If we accept this hypothesis, there is hope for Freemasonry and in due time the Craft will realize its goal. Meanwhile let us be of stout heart, speeding forward the day by living up to our principles, spreading through our associations the cement of brotherly love and affection, looking forward rather than backward, with a single eye to the better ordering of things.

That this is possible has been proved. The example of one man's goodness carries far—multiplied, its force is irresistible.

Into the everyday affairs of life Freemasonry and all it teaches can be carried and will accomplish much. The future is full of promise, otherwise there would be scant encouragement to carry on. Therefore let us not despair but go forward.

Masons for the Commonwealth of Massachusetts, bearing the name of Timothy Bigelow, Grand Master, constituting and appointing the brethren whose names have just been mentioned "a regular Lodge of Free and Accepted Masons under the title of Pentucket Lodge," and also declaring the precedence of said Lodge in the Grand Lodge and elsewhere to commence from the 9th day of March, 1807.

It will probably for a long time remain an inexplicable mystery as to how it happened that the name *Pentucket* was given to this Lodge. *Pentucket* was the Indian name for the town of Haverhill. The most plausible theory is that the name is the result of a clerical error. It was undoubtedly intended by the founders of this lodge that it should bear the Indian name of the Falls. In the legislative acts whereby the Bridge Company and the Proprietors of the Locks and Canals were incorporated the Falls are styled Patucket Falls. Gov. Hutchinson writes about the Patucket Indian tribes settled on the Merrimack river. The word has been spelled Patucket, Pawtucket, and Pantucket. It may be fairly presumed, therefore, that the name originally intended was either *Patucket* or *Pawtucket*. Nevertheless, the name given in the charter is *Pentucket Lodge*, and around this name there is associated the familiarity of one hundred years.

According to the Records there was no meeting of the lodge until Dec. 10th, nine months after the charter was granted. This meeting was held at Phineas Whiting's Hall, then situated very nearly on the site of the elegant brick mansion owned by Frederick Ayer, Esq., at the corner of School and Pawtucket streets. Phineas Whiting's Hall, so-called, was a public house or tavern, in the rear of which there was attached a large and commodious hall, made accessible by means of a stairway on the outside of the building, and at the head of the stairs there was an ante-room where at times when the lodge was in session the tyler was stationed, who, it is said, was so frequently annoyed by inquisitive boys and girls that at the meeting on April 4th, 1808, a committee was chosen "to provide something to hang at the windows to secure the lodge."

It may perhaps be somewhat interesting to dwell for a moment on some of the peculiarities incident to and characteristic of the early part of the nineteenth century, and in doing this we may realize that although human nature is essentially the same from generation to generation its environment has greatly changed in the historic period of one hundred years.

Although the charter of Pentucket Lodge bears date of March 9th, 1807, the Lodge was not consecrated nor its officers installed until the October of the year 1809. It was not customary in those days for the Grand Lodge to grant dispensations preliminary to a charter. As stated by the late R. W. William S. Gardner, "the charter was issued upon the petition of the brethren, under which they immediately went to work, and if they exhibited sufficient zeal and proficiency, in due time, after proper probation, the Lodge was constituted and the officers installed."

On the morning of Thursday, October 12th, 1809, there was unusual excitement in what is now known as the "Spalding" house situated on the northwesterly corner of School and Pawtucket streets, and which had lately been purchased, refitted, and renovated by the

Molly Varnum Chapter, Daughters of the American Revolution. This old house has a peculiarly interesting history. It was a landmark in the Town of Chelmsford before the Town of Lowell was incorporated. It was a part of the old Wamesit group and marks the beginning of what was known as the "Great Neck" which John Eliot petitioned to the Great and General Court might be set off for the sole use of the Wamesits who were widely known as "the praying Indians." In tracing the title of this property one may find the autographs of five revolutionary soldiers who at different times were owners of this house, the last of whom was Joel Spalding, the grandfather of the late Dr. Joel Spalding, and to whom the property was conveyed in 1790, since which time until subsequently it came into the possession of the Spaulding family. If we may imagine ourselves as spectators of the unusual proceedings taking place on the 12th of October, 1809, we shall find that Pentucket Lodge is holding a meeting in this "Spalding Hall," so-called, for a special and extraordinary purpose. On the opposite side of School street the Grand Lodge of Massachusetts with District Deputy Timothy Whiting in the chair, is holding a session in "Whiting's Hall," so-called. Presently a messenger from Pentucket Lodge appears at the door of the Grand Lodge who says he has an "important communication to make," viz.: that Pentucket Lodge "having regularly assembled and conducted the business of Masonry according to their ability \* \* \* they were desirous that their Lodge should be consecrated and its officers installed agreeably to ancient usage and custom for which purpose they were now assembled and waited the pleasure of the Grand Master." Whereupon the Grand Lodge is then escorted across the street to Spalding's Hall where Pentucket Lodge is waiting to receive them. After the ceremonies usual upon such occasions had been performed and the Master of Pentucket Lodge "had been duly invested with the characteristics of the chair" a grand procession was formed composed of the Grand Lodge of Massachusetts, Pentucket Lodge, and St. Paul's Lodge of Groton. In that procession were John Abbott of Westford, who later on, in 1825, as Grand Master, laid the Corner stone of Bunker Hill Monument assisted by the Marquis De Lafayette, Ca'eb Butler, of Groton, as Grand Secretary, Benjamin Russell, of Boston, as Grand Marshal and other distinguished guests. Grand Master Isaiah Thomas, Esq., of Worcester, was not personally present and on account of his unavoidable absence he had authorized T'mothy Whiting, Esq., of Lancaster, the District Deputy of the Fifth Masonic District, to which Pentucket Lodge had been assigned, to act in his stead at this interesting time. Clothed in Masonic regalia, with proud and lofty bearing, with jewels glistening in the sunbeams of that golden Autumn morning these brethren of the "mystic tie" marched with dignified and measured tread across the Merrimack River bridge to the old Pawtucketville meeting house which then stood on about the same spot where the new church now stands, and there in the auditorium of that "ancient landmark" erected in the old-fashioned way for the worship of God, with its high square pews and its sounding board above the pulpit, Pentucket Lodge was consecrated to the service of friendship and brotherly love on the confessed be-

lief in the fatherhood of Him who "in the beginning" created the heavens and the earth. The church was filled with interested spectators who watched with eager curiosity the different features of the novel, and to them inexplicable scene. After an appropriate musical selection, prayer was offered by Rev. and R. W. Thomas Beede, of Wilton, N. H. The consecration sermon was delivered by Rev. Brother Wilkes Allen, A. M., then of Vergennes, Vermont, but afterwards "pastor of the church and society of Chelmsford," and later on the historian of the town of Chelmsford. The consecration prayer was offered by Rev. Brother Ripley, of Concord. Then followed the ceremonies appropriate for the installation of the officers, and an impressive charge by Deputy Grand Master Whiting. After the benediction had been pronounced by Rev. Bro. Ripley the procession was again formed and returned to Whiting's Hall. After a "sumptuous refreshment," and after a vote of thanks had been expressed to Deputy Grand Master Whiting and to the Rev. Brother Wilkes Allen for their "truly Masonic and excellent performances," the Grand Lodge retired to its apartments and closed in due form and Pentucket Lodge was also closed. Thus Pentucket Lodge of Free and Accepted Masons began its career as a regularly constituted lodge in the town of Chelmsford on the 12th day of October 1809, with the same brethren as master and wardens who had served in these offices from the date of its charter, viz.: Isaac Coburn, W. M., Jonathan Fletcher, S. W. and Jeremiah P. Chapman, J. W. Hence it appears that the charter of Pentucket Lodge bears date of March 9, 1807, and that in accordance with the prevalent custom of the time the brethren acted under the charter two years seven months and three days before the lodge was regularly constituted and its officers duly installed.

The lodge continued to meet in Whiting's Hall for a little more than two years and in 1811 it moved to the hall of Brother Jonathan Fletcher, the senior warden, which was situated on the north side of Pawtucket street not far from School street and nearly opposite Whiting's Hall. On the 8th of October of this year the brethren voted to change the day of their meetings from Monday to Thursday and this has ever since remained the day for the regular meetings of this lodge. Although there appear to have been fifteen signers to the petition for a charter, the record of the second meeting of the lodge after the charter was granted, January 11th, 1808, shows that nine of these fifteen were officers, one appears as a private member, two as visiting brethren, while the names of the other three do not appear at all, and of these last three nothing certain is known.

Isaac Coburn, who was master of this lodge for the first five years of its existence, was born in Dracut, on the 23d day of January, 1777. He died on the 12th of March, 1821. He was popularly known as Capt. Coburn, a title which he derived from his rank in the Dracut militia. He was buried in the old burying ground near his father, Lieutenant Abram Coburn, not many rods from the spot where he was born. In 1798 he married Miss Sarah Richardson, a daughter of one of his neighbors. In the summers of 1804-5-6 he worked at his trade of a carpenter for the veteran Gen. Knox in Thomaston, and there received his degrees in

Masonry. In the March of 1810 he was chosen moderator of the town meeting, and in after years he held various offices of trust and honor such as parish assessor, town clerk, and first selectman. In 1809 he was appointed deputy sheriff under Gen. William Hildreth, and in 1818, after the death of Gen. Hildreth, was re-appointed by Nathaniel Austin and continued in this office until the time of his sudden death by apoplexy in 1822.

On the 15th of October 1812 Artemus Holden was chosen master of the lodge. He was born in Townsend, Mass., Sept. 13th, 1776, and came to Chelmsford in 1797 and died in Lowell on the 8th of August, 1863. He was by occupation a cooper, and lived on the north side of Pawtucket Street in a house where now stands the residence formerly occupied by the late Mr. George W. Shattuck, from 1808 until the time of his death. He was among the earliest if not the very first initiate in Pentucket Lodge. He was the grandfather of Mr. Horace G. Holden, formerly of Lowell, but now of Nashua, N. H. and of Mrs. Minnie Fletcher, wife of the late Mr. Henry H. Fletcher, a well known citizen and an accomplished mason. Mr. Holden held many public offices of trust and was the town treasurer of Lowell from the time of its incorporation as a town in March, 1826, until the adoption of its charter as a city on April 1st, 1836. He was a man of marked ability, influential and highly respected as a citizen, a zealous mason and one of the very few who were considered perfect in the ritual.

In the month of March, 1814, the hall of Jonathan Fletcher passed into the hands of Mr. James Bowers. The record of the meeting held on the 27th day of March, 1814, is dated at the hall of James Bowers. The fifth item of business transacted at the meeting reads as follows, "made choice of Brother Artemus Holding as master and he declined serving in said office." Isaac Coburn was also elected but declined, and finally Jonathan Fletcher was elected and accepted the office. He held the office only one year and in 1815 Artemas Holden was again chosen master, and in 1816 was re-elected which position he held until October 23d, 1817. The lodge met at the house of Artemas Holden on the 10th of January, 1816, and inasmuch as the record shows that only one meeting was held there, and because of the recognized proficiency of Brother Holden in the requirements of the ritual, it is probable this meeting was convened for purposes of instruction. The next day the lodge met at Simeon Spalding's house near the centre of the town, and it is presumed that this was an occasion of more than ordinary interest for it is recorded that "Bro. Wilkes Allen delivered a discourse."

In October, 1817 Bro. Charles Blood was elected master which position he held until October 28th, 1819. Charles Blood was born in Dracut in May, 1790, and died in North Chelmsford on January 6th, 1864, at his home near the mill since known as the Stony Brook saw-mill. He was for a time in the employ of Daniel Tuck in the business of quarrying stone, but afterward became interested in the business of manufacturing glass at the old glass factory in Chelmsford.

At the meeting held August 21st, 1817, a committee of three was chosen to consider the expediency of changing the name of the lodge and to report rela-

tive to the same at the annual meeting. The records however contain no report of this committee relative to this matter.

During the administration of W. M. Blood considerable feeling was manifested by the brethren relative to a change in the place of meeting. The committee which had been appointed at the May meeting in 1814 to consider the expediency of fitting up a hall appropriately for the use of the lodge were ordered, at the meeting in January, 1819, to report on this matter on the 4th of the following month. There seem to have been two competitors for the honor of furnishing appropriate and convenient quarters for Pentucket Lodge. Mr. Samuel F. Wood lived at Middlesex Village which had become a flourishing place on account of the business connected with the transportation of passengers and freight on the canal, and the glass works and other kinds of business which had by enterprise been established in this locality. Brother Daniel Tuck lived at North Chelmsford some distance from Middlesex Village near the residence of the late General Adams. The report of the committee just referred to read as follows: "Mr. Wood will finish his hall in May next, and let it with the appendages to the lodge for twenty dollars per year, for the purpose of holding meetings in; and Brother Daniel Tuck will finish his hall, and give the use of it to the lodge for two years, with the appendages, and after that time will let the same to the lodge for twelve dollars per year, for the purpose of holding meetings in." In the discussion which followed the report it was stated by a brother that he was authorized to say that if the lodge would move to Mr. Wood's hall one year's rent would be given gratuitously; then immediately another brother stated that he was authorized to say that if Brother Tuck's hall should be chosen another year's rent would be given free. Finally it was moved to accept Brother Tuck's offer. This motion did not prevail, whereupon it was voted to accept Mr. Wood's offer. The lodge held its first meeting there on the sixth of May, 1819, and this place continued to be the Masonic home for the brethren for six years and two months.

It would seem in reading the records of these times that when the craft were called from labor to refreshment a significance was attached to these records which exceeded their use in a figurative sense. But if as is sometimes the case, the social privilege was carried to excess the most abstemious critic ought at least to score one to the credit of Pentucket Lodge for having voted at the meeting on the 13th of March, 1821, to banish even "c-y-d-e-r" from the bill of attractions, thus placing this organization at that early day on the proper side of a question which in various ways has been the theme of zealous discussion with philanthropists ever since.

Dr. Israel Hildreth, who was elected Master, Oct. 28th, 1819, was born in Dracut in Feb. 1791, and died on April 6th, 1859. He was a man of remarkable ability, among the foremost in the profession as a physician, and was noted for the dignity of his demeanor, the elegance of his manner, and the persuasiveness of his speech. His reputation as a presiding officer is among the traditions of the lodge. On public occasions whenever he spoke the melody of his voice

and the distinctiveness of his utterance produced that peculiar charm upon the listener which may be felt but cannot be described. In the words of another, "he was born a gentleman and an orator." He was the father of the late Fisher A. Hildreth, Esq., of this city, and father-in-law of the famous Gen. Benjamin F. Butler. He was master of this lodge for five consecutive years, and on his declining another re-election the lodge voted him "thanks for his long and meritorious services."

Zacheus Fletcher, who presided over the lodge from Oct. 1824 to Oct. 1825, was born in Chelmsford, Aug. 9th, 1798, in a house which stood near the place where the old Pound was formerly located, on the Chelmsford road. He died in May 1881. He was a machinist by trade and as a mechanic was employed in the erection and in the starting of the first mill in Lowell. He was noted for his military accomplishments and for seven years was captain of the Lowell Light Infantry. During his administration on the 25th of August, 1825, the lodge was moved from Mr. Wood's house to the hall connected with the tavern kept by Messrs. Balch and Coburn at East Chelmsford. This "tavern" is the stone building situated on Pawtucket Street and now known as the Ayer House. It was formerly the residence of the late Dr. James C. Ayer, and a portion of the building was afterward occupied as a residence by the late Hon. William F. Salmon, who at the time of his decease was one of the most accomplished Masonic scholars in this community.

The period of time intervening between Oct. 3d, 1825, and Oct. 4th, 1827, during which John Fletcher was Master of the lodge is an interesting one on account of the changes which were taking place in that part of Chelmsford which is now the city of Lowell. Nathan Appleton, Patrick T. Jackson, Kirk Boott, Paul Moody, and Warren Dutton with prophetic vision had already predicted that this locality would some time become the "Manchester of America."

"An act to incorporate the town of Lowell" became the law of the land on the first day of March, 1826. When Pentucket Lodge closed its communication on the 16th of February, it closed in the town of Chelmsford. Its next communication on the 2d of March opened in the same hall in the "town of Lowell." There is an endorsement on the charter bearing no date but inscribed without doubt by the grand master which gives the lodge authority to meet "in the new town by the name of Lowell."

During the February of 1827 arrangements were made with Mt. Horeb R. A. Chapter by Pentucket Lodge whereby they should jointly occupy "the new hall now finishing in the brick block lately erected by the Merrimac Manuf'g Co." This block is the one situated at the corner of Merrimack and Worthen streets. It was for a long time known as Mason's Hall. This hall was dedicated by the lodge and chapter on February 28th, and according to the entry in the records "the performances were solemn and highly interesting to a brilliant and listening audience." The Merrimac Journal of the 31st inst. gives a long synopsis of an able address delivered on that occasion by one whose memory we all revere and whose presence was always a benediction everywhere, the venerable and Rev. Brother Theodore Edson.

Mr. Jesse Phelps was the next master of the lodge and continued in that office until Oct. 1829. He was re-elected in 1932 and held his position until the surrender of the charter in 1834, and in 1846 was again re-elected and served as master until the time of his decease, Sept. 30th, 1847. His name stands at the head of the list of those members of the lodge to whom the charter was returned by the grand lodge in 1845.

W. Bro. Phelps is remembered as a rare man, modest, warm-hearted, gentle, firm in opinion, and possessed of qualities which won the friendship of all who knew him. In accordance with his dying request his funeral obsequies were conducted with appropriate Masonic ceremonies at St. Anne's Church. In the procession of 108 Masons who followed his remains to the grave there were Dr. Elisha Huntington, Sidney Spaulding, Joshua Swan, George Brownell, Joel Adams, Walter Wright and many others whose memories are honored today as among the substantial founders of the City of Lowell, and the story is told that as Mr. Samuel Lawrence, then agent of the Middlesex Company, saw them marching in solemn and dignified manner to the burial-place of their companion and brother, he remarked to a friend standing near, "if such gentlemen are the representatives of Masonry hereafter I must be considered friendly to the Institution for that is a remarkable body of men."

In the interval from Oct. 1829, to Oct. 1831, the Oriental chair was occupied by Col. Jefferson Bancroft, a gentleman whose memory will always command respect because of the integrity of his life, and the fidelity with which he discharged the duties of many offices of trust and public responsibility. He was prominent in military circles, he was a familiar figure as attache of the courts, he was a zealous Mason, and as a citizen he was honored and loved in life, and in death lamented.

Richmond Jones was elected master Nov. 17th, 1831, and served until Oct. 1932. Mr. Jones was born in Dighton, Bristol County, Mass., on Feb. 23rd, 1796, and came to East Chelmsford in 1825. He was made a Mason in Mt. Hope Lodge, Foll River. He is remembered as a man of unimpeachable character, very strict in his habits, and at times particularly severe in his comments upon some of the social habits sometimes manifested at the meetings of the lodge in the Old Stone Tavern.

On the second of March, 1834, Pentucket Lodge held its last recorded meeting in Masons' Hall. The charter and the jewels of the lodge had been by official direction surrendered to the grand body. The temple was in ruins, and political anti-Masonry had driven the brethren into captivity. The unwritten pages of the records eloquently tell the story of eleven years of excitement, dreariness, and doubt. As we read the history of these years it seems strange that so many intelligent men should have supposed that the manifold interests of a young, growing country could have been made subordinate to the paltry purpose of trying to exterminate a philanthropic fraternity in order to gratify personal ambition. We can see now how utterly futile the agitation was, although bitter at the time, and how vain was the attempt to build a national political party on a rotten platform of falsehood and deceit.

This anti-Masonic prejudice had been increasing

since 1826, and in this connection it may be well to note that at the celebration of St. John's Day in June, 1828, by Pentucket Lodge in conjunction with Mt. Horeb R. A. Chapter and other lodges, an address was delivered by Rev. Bro. E. W. Freeman at the First Baptist "meeting house" on Church street, that prayers were offered and remarks made by the Rev. Mr. Barnaby of Deerfield, Rev. Mr. Allen of Chelmsford, and Rev. Mr. Allen of Middlesex Village, that after the oration a banquet was served at "Carter's Hotel," and that during the exercises the following toast elicited a hearty response: "Morgan Masonry—Like muddy water subsiding after a violent agitation, the eye of the public will soon be permitted to see the filth and corruption of the sediment."

At length after a period of a little more than eleven years the dawn of a brighter day appeared. Fanaticism had spent its force and prejudice had failed to accomplish its ends. In 1845 in answer to a petition signed by Jesse Phelps, Daniel Balch, Joshua Swan, Jefferson Bancroft, Joel Adams, Colburn Blood, Jr., and Ransom Reed the original charter of Pentucket Lodge was returned to said petitioners, and on the 10th of September of that year after eleven or twelve preliminary meetings the lodge held its first regular meeting under the old charter after its restoration at the house of W. Brother Phelps on the Merrimack corporation, and before the 9th of October thirty-four members, the most of them formerly members of the lodge, were admitted to membership and thus Pentucket Lodge with its prestige restored resumed its career of usefulness, and in October of that same year the lodge moved its quarters to Wentworth's Hall on Merrimack Street.

During this period of despondency in Masonic circles another important change had taken place. The "Town of Lowell" had become the "City of Lowell" by an Act of the Legislature, approved by Gov. Everett, on the 1st day of April, 1836. The city at that time was the home of a number of men who in after years acquired distinction and honor beyond the limits of local environment. The Rev. Enoch W. Freeman, the second installed minister of the First Baptist Church in Lowell, whose name has been mentioned before in another connection, and whose "mysterious death" created no little excitement in this community, was then living at the house of a most estimable lady, Mrs. Charlotte Butler, whose son, Benjamin F., was at that time the subject of ardent hopes that he may become a Baptist clergyman. Elias Howe, a lad of only seventeen, was living there dreaming and planning perhaps concerning the invention which later on gave him fortune and fame. The "silver-tongued" orator, Mr. Wendell Phillips, was a law student in the office of Messrs. Lawrence and Hopkinson.

At the regular meeting of the lodge held in Wentworth's Hall on the 9th of October, 1845, Daniel Balch was elected master. He was regarded as one of the most competent masters who had ever presided over this lodge. It is said that on visiting the lodge on a certain occasion in 1873 or 1874 he gave evidence of a remarkable memory and an effective manner of speech by relating many amusing and interesting anecdotes relative to the early history of the lodge.

Prentiss Cushing was elected master in Oct. 1847 and served in that capacity until 1849. He was born

in 1788 and died in 1853. He is remembered as a man of great decision of character, modest, genial, well nigh perfect as a ritualist, and a strict disciplinarian.

W. Bro. Wm. North, who presided over the lodge from Oct. 25th 1849 until Oct. 9th, 1856, a period of seven years, was born in Weathersfield, Conn., July 13th, 1794, and died in Lowell, Jan. 3d, 1872. He was re-elected in Oct. 1860, but in consequence of his election as senior grand warden of the grand lodge in the following December he resigned his office as master and a new election was ordered. The younger men used to call him "Father" North and by this epithet he was long remembered.

In 1852 it became apparent that another lodge was necessary in this thriving city, and so with the cordial assent of Pentucket Lodge a dispensation was granted for the organization of Ancient York Lodge. In 1853 the two lodges and chapter left Wentworth's Hall and removed to the Masonic Hall in the new block which the late Mr. John Nesmith had recently erected on John Street. This continued to be the home of the various Masonic bodies in this city until Feb. 13th, 1872, when in obedience to the increasing necessities of the different departments of the Order they removed to their present quarters in Masonic Temple.

In 1882 the lodge celebrated the seventy-fifth anniversary of its charter by public exercises in the identical old Pawtucketville Church wherein the consecration ceremony was performed in 1809. Although the weather was stormy there was a large audience present to listen to the exercises under the guidance of W. M. George F. Morgan.

The names of the brethren who have served as masters of the lodge in the interval between the dedication of our present Masonic quarters in 1872 and the seventy-fifth anniversary just mentioned are as follows, viz.: Oliver Ober, Frederick Frye, Charles H. Richardson, Wesley R. Batchelder, Benjamin C. Dean and George F. Morgan. The names of the brethren who have served as masters of the lodge since 1882

are as follows: William D. Brown, Henry Carll, Adelbert M. Huntoon, Herbert A. Wright, Charles A. Cross, Frank W. Emerson, Avery B. Clark, Charles S. Proctor, George H. Smith, Winslow B. Clark, Horace C. Page, Benjamin W. Clements and Frank W. Hall.

During the administration of W. Bro. Charles S. Proctor a meeting of peculiar interest was held on the ninth of March, 1897, that date being the 90th anniversary of the constitution of the lodge. The brethren were favored with the presence of R. W. Bro. Charles C. Hutchinson, then Grand Master of the Grand Lodge of Massachusetts, and W. Bro. Isaac Cooper, then 91 years of age and the oldest past master of Pentucket Lodge, living at that time. There was a large attendance of brethren and their ladies. Speeches were made by several distinguished brethren at the banquet, and according to the Records it was "the greatest social event in the history of Masonry in Lowell."

New duties will demand new responsibilities. In these shifting transitory days of confusion and change there is one principle which is eternal and sure. It is expressed in the doctrine of the brotherhood of man and the fatherhood of God. As long as a free and intelligent civil government shall endure, so long will the symbolism of our Institution point to the development of magnanimity of character and of strong moral convictions. Let us never be unmindful of the tenets of our profession!

The organization of Pentucket Lodge for 1932-1933 is as follows: Worshipful Master, Wor. Bro. Alexander Semple, Jr.; Senior Warden, Bro. Everett T. Reed; Junior Warden, Bro. Ralph A. Johnson; Treasurer, Bro. Clarence H. Woodward; Secretary, Wor. Bro. Lucius A. Derby; Chaplains, Rev. Bro. Alexander Henderson, Rev. Bro. Samuel Dupertuis, Bro. Levi H. Milberry; Marshal, Bro. Cecil M. Pelton; Senior Deacon, Bro. Walter W. Colby; Junior Deacon, Bro. Raymond W. Sherburne; Senior Steward, Bro. Haven G. Hill; Junior Steward, Bro. Elton L. F. Silk; Inside Sentinel, Bro. Wilbur H. Roberts; Tyler, Rt. Wor. Bro. Frank K. Stearns.

## Grecian Lodge, Lawrence, Massachusetts

The following historical sketch of Grecian Lodge was written by the late Wor. Charles H. Littlefield, who served as secretary of the lodge from 1877 to 1925 and from 1925 to his death in 1927 as secretary emeritus. This remarkable record of service of over fifty years has been seldom equalled. It attests the merit of a man whose devotion to the Craft is an inspiration:

In 1825 the city of Lawrence was not in existence, had not even been dreamed of. The beautiful Merrimack had not been harnessed for the turning of wheels which now give work to thousands of our people. Methuen then included that part of our city which is north of the river, and Andover included that part which is south of the river, as well as North Andover.

St. Matthew's Lodge had been in existence about three years, with its home at the North Parish of Andover. It occasionally held its meetings at the Parker or Towne tavern, within the present limits of Lawrence, at the corner of Andover and Parker streets in South Lawrence, in order to accommodate the brethren from Methuen. Some time later it removed to the South Parish, where it has con-

tinued to meet to the present time. In 1825 the number of Masons residing in Methuen was so large that it was deemed desirable to have a lodge of their own. The first record appertaining to the formation of Grecian Lodge is as follows:—

"Methuen, Aug. 22d, 1825.

A number of Ancient free & accepted Master Masons met at the house of Br. Charles O. Kimball, for the purpose of taking measures to obtain a charter for the formation of a Lodge in this town.

Chose Rev. Br. C. O. Kimball Moderator, Br. John Davis, Scribe for said meeting."

At this meeting the name for the lodge was selected, and committees were appointed to obtain a charter and the approbation of the neighboring lodges at Haverhill and Andover, and of the district deputy grand master. The officers for the first year were also selected. The petition for a charter was presented to the grand lodge at its quarterly communication in September, and was referred to a committee who reported at the annual communication, Dec. 14th, that the petition ought to be granted. The report of

the committee was accepted and the charter was issued accordingly, and was signed by John Abbott as grand master.

The charter bears the following twenty-five names as the original members of the lodge:—Jacob Weed Eastman, Ephraim Peabody, Asa Peabody, Kimball Cole, Abraham Tilton, Alvah Josseyen, William Huse, Thomas K. Pecker, Rufus Peabody, Jonathan Swan, Jonathan Merrill, 3d, Jonathan Swan, Charles Otis Kimball, Timothy Claxton, Daniel Merrill, 2d, Benjamin Day, John Davis, Moses Haseltine, John Merrill, Jr., Isaac McGaw, Samuel Dinsmore, Barton Smith, Patrick Fleming, Benjamin Pettingill, Perkins A. Hodge.

A committee which had been appointed to arrange for a suitable place in which to hold the meetings of the lodge reported:—"That we can occupy the Hall built by the Literary Society for twenty dollars per annum two evenings in four weeks finding our own wood and Lights." The report was accepted and immediate arrangements were made to occupy Literary Hall. The building containing this hall was situated on the easterly side of the Turnpike, now known as Broadway, very near the location of the house now owned and occupied by Kirk F. Brown. The lodge continued to occupy this hall as long as it held regular meetings in Methuen. Some years later it was purchased by Bro. Thomas McKay, and moved to the westerly part of the village, and converted into a dwelling for his own use. It is now owned and occupied by Wor. Bro. James O. Parker, a past master of John Hancock Lodge of Methuen.

The ceremonies incident to the constitution of the lodge and the installation of the officers took place May 10th, 1826, and were conducted by a deputation from the grand lodge.

The following is copied from the records of the grand lodge:—

"In conformity to a warrant a Deputy Grand Lodge was convened at Methuen, May 10, at 9 a. m. at the Hall prepared for them in the Merrimack Hotel composed of the following brethren:—R. W. John Bartlett, D. D. G. M.; R. W. Rufus Longley, of Haverhill, Dep. G. M.; R. W. Benj. B. Appleton, of Boston, S. G. W.; R. W. Benj. T. Brown, of Salem, J. G. W.; R. W. John Brown, of Andover, G. Treas.; R. W. John Cilley, of Marblehead, G. Sec'y.; R. W. James Sabine, of Boston, G. Chap.; R. W. Josiah P. Creasey, of Marblehead, G. S. D.; R. W. Josiah Hoyt, of Beverly, G. J. D.; W. Samuel S. Trefry, of Marblehead, G. S. S.; W. Samuel D. Turner, of Beverly, G. J. S.; R. W. Eleazer Hooper, of Marblehead, G. S. B.; R. W. Joseph Turner, of Marblehead, G. Mar.; W. Joseph Pierce, of Beverly, G. Tyler.

The Deputy Grand Lodge was opened in due form. A communication from Grecian Lodge to proceed to their Hall, to constitute their Lodge and install their officers was received and answered. The Grand Lodge then formed in procession, proceeded to the Hall of Grecian Lodge, received and examined the records, by-laws and charter of said Lodge, made proper inquiries into the qualifications of the respective officers, and proceeded in due form to constitute said Lodge; and after opening upon the Master's Degree, installed in due form the Master elect. A procession was then formed which proceeded to the Meeting House to attend religious services. Prayers by R. W. and Rev. Charles O. Kimball; sermon by R. W. and Rev. James Sabine. The officers of Grecian Lodge were then publicly installed. The Grand Lodge then repaired to their Hall, closed in due form, and afterwards united with their brethren in partaking of a dinner prepared for the occasion.

ATTEST:

JOHN CILLEY, Grand Sec'y.

A true copy from the original on file.

ATTEST: THOMAS POWER, Grand Sec'y."

The following were the officers installed on this occasion: Alvah Josselyn, R. W. Master; Timothy Claxton, W. S. Warden; Thomas Thaxter, W. J. Warden; William Huse, Treasurer; John Davis, Secretary; Thomas K. Pecker, S. Deacon; Benjamin Pettingill, J. Deacon; Jonathan Swan, S. Steward; Jonathan Merrill, 3d, J. Steward; Rev. Charles O. Kimball, Chaplain; Daniel Merrill, 2d, Marshal; Isaac Senter, Tyler.

The following additional information in regard to this occasion is from a Masonic paper published in Boston at the time:

"Grecian Lodge of Free and Accepted Masons was consecrated and its officers installed at Methuen, May 10th. The new Lodge with several neighboring Lodges, assembled at Literary Hall (erected a few months since to accommodate a Literary Society and Grecian Lodge), in the village and formed a procession. A very respectable Deputation from the Grand Lodge was present, over which the R. W. John Bartlett presided. The procession, accompanied by an excellent band of music, moved to the Baptist Meeting House. The services commenced with an ode performed in handsome style by a select choir. Prayer by Rev. and W. Charles O. Kimball, pastor of the church and Chaplain-elect of Grecian Lodge. Sermon by Rev. and W. James Sabine of Boston, and Chaplain of the delegation, from Matt. vii, 24-27. The prayer and sermon were both appropriate and interesting, the latter of which will be printed. The Lodge was then consecrated and its officers installed in due and ancient form by R. W. Bro. Bartlett and Rev. and W. Bro. Sabine, assisted by the other officers of the D. G. Lodge. The address of the Grand Master for the day was eloquent and truly Masonic and did honor to the fraternity. The procession was again formed and moved to a commodious tent and sat down to a repast, furnished by Bro. Wm. Richardson in a becoming and elegant manner. The number set at table amounted to about two hundred, including the ladies, whose taste and ingenuity were strikingly exhibited in the beautiful trimmings and decorations by which the meeting-house was adorned. After the cloth was removed the following toasts were drunk:

1. *Grand Lodge of Massachusetts.*
2. *All Subordinate Lodges.*—May they be porches through which their members may gain admission to the celestial Lodge above.

3. *Ancient Greece.*—Her wisdom in contriving, her strength in supporting, and her beauty in adorning her every undertaking, have been without a parallel in all succeeding ages.

4. *Masonry.*—May the despotic governments that opposed it, be raised to the level of republicanism, and like the sun in his strength, may its beams irradiate every part of the habitable globe.

5. *The Daughters of Columbia.*—Emblematical of the indented tassel and among the most distinguished of the manifold blessings and comforts which surround us, may they always keep their hearts tyed by virtue."

The first applicant for the degrees in the new lodge was James Butler. His application was accepted Jan. 20, 1826, and he was initiated the same evening, and received his third degree Mar. 24, 1826. Several other applications were received and accepted, and the outlook for the lodge seemed very bright. Up to this time freemasonry had been very popular in this country. The lodges numbered in their membership many of the best citizens of the land. But before the lodge had completed its first year of existence a cloud appeared upon the horizon which was destined soon to overwhelm not only Grecian Lodge but many others in the land.

The disappearance of one William Morgan in 1826 in western New York was charged to the Masons. And although no legitimate proof was ever offered to substantiate the charge, yet many believed that he had been spirited away on account of an expose of the secrets of Masonry which he was said to have published. The excitement spread through all the eastern states and raged with great violence. It is said that there were more than one hundred and forty anti-masonic newspapers in the country. An anti-masonic political party was formed, which, in the national campaign of 1832 succeeded in carrying one state for its presidential electors.

That the excitement was rampant in Methuen is evident from the results. The work of the lodge languished. Applications ceased to come in and members withdrew. The last application received was from Ebenezer Sawyer, who was initiated June 8, 1832. He received the Third Degree Sept. 7, 1832, but did not become a member of the lodge until Jan. 24, 1834. The lodge ceased to hold regular meetings, but a few of the loyal members occasionally met, and once a year elected officers until 1834. The lodge was occasionally represented at grand lodge by its master, and was maintained upon the roll of lodges until 1838, when it was deemed best to surrender the charter for a time.

During the time that the lodge existed in Methuen it initiated twenty-five members, and received thirteen members from other lodges. These together with the twenty-five charter members make a total of sixty-three members who were connected with the lodge in Methuen.

At a meeting of the lodge held June 30, 1826, Wor. Bro. Alvah Josselyn, the master of the lodge, "requested the privilege of resigning the chair & withdrawing his membership from the lodge as he is leaving town. Voted that his request be granted, and that the secretary be instructed to address a vote of thanks to our R. W. Master for his good masonic conduct and his unremitting zeal for the Institution." I have never been able to learn anything more about Bro. Josselyn.

Rev. Bro. Charles Otis Kimball was next chosen master of the lodge, and served three years. He was the pastor of the Baptist Church in Methuen for many years. He was also a member and the chaplain of Mt. Horeb Chapter of Lowell.

Thomas Thaxter was next chosen master of the lodge, and held that office only one year. He was the master mechanist and superintendent of the Methuen mill for thirty years or more, and a prominent citizen of the town.

The next master of the lodge was Dr. Stephen Huse, and he held the office until the surrender of the charter. When the lodge was reorganized in Lawrence he was chosen the first master, and was again master in 1850, 1854 and 1855. He was also the first master of John Hancock Lodge in Methuen in 1860. Dr. Huse did more to preserve the lodge during the dark days of anti-masonic excitement and to reinvigorate it after its awakening in Lawrence than any other member. He was born in Methuen, and soon after attaining his majority received the degrees of masonry in Merrimack Lodge in Haverhill in 1821. He soon after went to Reading to live, but returned to Methuen in 1826. He immediately applied for membership in Grecian Lodge, and was chosen Junior Warden the same year, and later Senior Warden. He was elected master of the lodge in 1830. He died Aug. 4, 1865, at Edgartown, and his remains were brought to Methuen by the brethren of Edgartown and buried with Masonic honors.

Rev. Jacob Weed Eastman, whose name appears first upon the charter, was the pastor of the Congregational

church at Methuen for many years. He was grand chaplain of the grand lodge in the years 1830-31-32-33. Other members of the lodge were prominent in the affairs of Methuen during those years, and the sons of several of them have been members of the lodge in later years in Lawrence.

The work of building the new city of Lawrence, which began in 1845, brought together many people from various points, and among them were a number of Craftsmen. They were naturally drawn to each other by our Mystic Tie, and immediately began to look about for an opportunity to attend lodge meetings. St. Matthew's Lodge at Andover was too far away. Grecian Lodge had surrendered its charter and could not hold meetings. A meeting of the Masons in the vicinity was called to consider the matter. Eight brethren who had been members of Grecian Lodge were found and they petitioned the grand lodge to restore their charter. At the communication of the grand lodge held Dec. 27, 1847, it was voted to restore the charter, for the lodge to be held in Lawrence.

The record of the first meeting held after the restoration of the charter is as follows:—

"Methuen, Jan. 30, A. L. 5848.

The following persons are residents and were former members of Grecian Lodge, viz: Stephen Huse, John Davis, Daniel Merrill, 2nd, Moses Merrill, Lewis Gage, Wm. Huse, John M. Grosvenor, Josiah G. White, Enoch Stevens, Thomas McKay, Eben Sawyer, Jonathan Merrill.

At a meeting of the lodge duly notified held at the house of Dr. S. Huse the Lodge opened on the degree of Entered Apprentice, R. W. Stephen Huse in the Chair.

Members present: S. Huse, J. Davis, E. Sawyer, E. Stevens, T. McKay, S. Sawyer.

The Charter having been returned by the M. W. Grand Lodge, proceeded to the election of officers and chose Stephen Huse, R. W. Master; John Davis, W. S. Warden; Thos. McKay, W. J. Warden; John Davis, Secretary; and voted to adjourn the choice of other officers to some future meeting. Bro. Eben. Sawyer was elected a committee to gather the furniture and regalia of the Lodge and deposit it at the Hall, so far as the materials can be found.

It was voted that when we adjourn it be to meet at Masonic Hall in Merchant's Row, Essex street, in Lawrence. The following persons were proposed to become members of the Lodge, viz: Brothers Samuel Sawyer, Benj. Bordman, Fairfield White, Joseph Adams, John Longley, Leonard Stoddard, J. F. C. Hayes, J. Ryan. The Lodge was then closed to stand closed until Thursday next, at 7 o'clock P. M. at place prepared."

Thus did Grecian Lodge take up the work laid down ten years before. The hall which the brethren had prepared in which to hold their meetings was situated in what was then called Merchant's Row, on Essex street, near Amesbury street, over the store now occupied by Bro. David B. Knowles.

At the next meeting of the lodge the brethren previously proposed were duly elected to membership. Bro. John Davis resigned his office of senior warden and also as secretary, and he does not appear to have taken any active part in Masonry after this time.

At a meeting held Feb. 15th, Bros. Leonard Stoddard and George A. Lloyd presented a ballot box to the lodge and the thanks of the lodge was voted to them "for the beautiful and ingenious Ballot Box presented to this Lodge." This ballot box is still in constant use in the lodge. The jewels now worn by the officers of the lodge are the same as were originally used in Methuen. When the lodge was re-opened in Lawrence, Bro. Ebenezer Sawyer repaired the old collars by putting new braid upon

them, but in 1863, by vote of the lodge, a new set was procured. The metal collars now worn by the officers were procured at a later date.

The first application for the degrees in Lawrence was received Mar. 24, 1848, from John McGregor, and in due season he was accepted and received the degrees, and became a member of the lodge. Other applications followed immediately, and from that time to the present Grecian Lodge has never lacked for work.

The officers chosen in February, and others selected to complete the organization of the lodge were installed July 14th by a Bro. Rogers who came for that purpose, and were as follows: Stephen Huse, R. W. Master; Benjamin Bordman, W. S. Warden; Thomas McKay, W. J. Warden; Jere. Ryan, Treasurer; Ebenezer Sawyer, Secretary; Leonard Stoddard, Sen. Deacon; Samuel Sawyer, Jun. Deacon; Rev. George H. Clark, Chaplain; John Morrow, Sen. Steward; George A. Lloyd, Jun. Steward; John Longley, Tyler.

The officers for the next year were publicly installed Feb. 6, 1849, the exercises taking place in the vestry of the Congregational church, at the corner of Lawrence and Haverhill streets. An audience of about six hundred witnessed the ceremonies and then listened to an address by R. W. and Rev. George M. Randall, who was deputy grand master at that time. Following the address the Masons and invited guests repaired to Masonic Hall and partook of a collation.

July 10, 1849, the lodge was called upon to attend the funeral of one of its members, Bro. Thomas McKay. He had been junior warden several years in Methuen, and was the first junior warden in Lawrence. Bro. Jonathan Merrill, one of the original members in Methuen, but who had not united with the lodge in Lawrence, being about to depart for California, was again elected a member of the lodge, Oct. 26, 1849. Within a few months word was received by the lodge that he also had gone to that undiscovered country from whose bourne no traveller returns.

During the earlier years of Lawrence, St. Matthew's

Lodge claimed equal jurisdiction with Grecian Lodge over South Lawrence. In 1855, a resident of South Lawrence applied to Grecian Lodge and was rejected. He then made application to St. Matthew's Lodge and was accepted. When Grecian Lodge learned that he had been initiated, a request was made that no more degrees be conferred upon him. I think, however, that he received the other degrees and became a member of St. Matthew's other degrees and became a member of St. Matthew's result was that Grecian Lodge was given exclusive jurisdiction over the whole of Lawrence.

As the town grew and prospered so our lodge grew and increased in membership, so that it outgrew its accommodations. Larger and more commodious quarters were secured and fitted up, and in September 1852, the lodge moved to City Block, at what is now No. 283 Essex street. Here the lodge remained until the latter part of 1864, when it again moved to Tuscan Hall at the corner of Essex and Jackson streets, which had been fitted for Masonic uses by Tuscan lodge, then recently organized.

The present secretary, Kenneth A. Ryder, reminds us that since the seventy-fifth anniversary of the lodge in December, 1900, the Lawrence Masonic bodies have moved into the fine new Temple (1922) where Grecian Lodge had the honor of working the first new candidate. The old quarters on Essex Street had been occupied for fifty years.

In 1919 a reception was held for the returned members who participated in the great war.

In 1925 the 100th anniversary was held, attended by the M. W. the grand master.

The lodge has shown a consistent growth during its long history and has always been noted for its fine ritualistic work, its devotion to Craft ideals, and the loyalty of its members.

The present organization of Grecian Lodge is: Arthur A. Mintzner, M.; Frederick G. Caspar, S.W.; Marshall A. Ryder, J.W.; Kenneth A. Ryder, S.

## Merrimack Lodge, Haverhill, Massachusetts

By BRO. FORREST V. SMITH

*We live in deeds, not years; in thoughts, not breaths,  
In feelings, not in figures on a dial.  
We should count time by heart throbs.*

With this thought in mind I would have you go back with me to the early days in the history of Merrimack Lodge, to the days when our city was a small New England village on the banks of the Merrimack from which we took our name.

*O river winding to the sea,  
We call the old time back to thee;  
From forest paths and water ways,  
The century-woven veil we raise.*

The close of the Revolution found Haverhill terribly impoverished with her former industries completely prostrated. The depreciation of the currency made the price of the necessities of life exceedingly high, but the word discouragement was not spoken. By 1790 affairs had assumed a more prosperous appearance and in 1797 Haverhill was again a thriving village. Ship building was renewed with great energy, and several of our merchants were direct importers and exporters between New England, England, and the West Indies. Again the wharfs of Haverhill, with

the coming and going of vessels, presented an animated spectacle. The sharp whistle of the steam tug was unknown, but vessels were towed up and down the river by horses, a tow path having been constructed on the North bank from Haverhill to Newburyport.

In other respects there were changes. Sumptuous dwellings were being built and the swine, whose meanderings about the street had hitherto given the village a rustic air, were henceforth debarred that privilege. The great bridge across the river was completed in 1794 and considered a marvel of skill. The stage coach ran to Boston and Concord twice a week regularly. In 1802 mails were received once each day from Boston, seven hours distant, by stage route. The principal streets of our community were Water, Main, and ront, now Merrimack, with the outlying parish roads. Only two churches were established, the First Parish, on what is now known as G. A. R. Park, and the First Baptist, which occupied the site of the Academy of Music Building.

The population of the town was less than 3,000 people.

On November 4th, 1789, George Washington, President of the United States and a Mason, visited Haverhill

(Continued on page 23)



### SEPTEMBER ANNIVERSARIES

Peyton Randolph, 1st president of the Continental Congress (1774-75), was born at Williamsburg, Va., in September, 1721. In 1773 he received a warrant from Lord Petrie, Grand Master of England, constituting him Master of the Masonic Lodge at Williamsburg.

Capt. Abraham Whipple, Revolutionary naval officer and member of St. John's Lodge No. 1, Providence, R. I., was born in that city, September 26, 1733.

Frederick Wilhelm II, King of Prussia (1797-1840) and member of the Lodge of the Three Gold Keys in Berlin, was born September 25, 1744.

Gen. John Sevier, 1st Governor of Tennessee and member of Congress from that state, was born near Harrisonburg, Va., September 23, 1745, and died near Fort Decatur, Ala., September 24, 1815. In 1800 he served as Master of Lodge No. 2, Knoxville, Tenn.

John Marshall, 4th Chief Justice of the U. S. Supreme Court (1801-35), was born in Germantown, Fauquier Co., Va., September 24, 1755. In 1793 he became Grand Master of Virginia.

Marquis de La Fayette was born at the Chateau of Chavaniac in the Province of Auvergne, France, September 6, 1757, and on September 12, 1824, became a Royal Arch Mason in Jerusalem Chapter No. 8, New York City.

Gen. Joseph Warren, Revolutionary patriot, was initiated in St. Andrew's Lodge, Boston, Mass., September 10, 1761. In 1772 he was commissioned Grand Master of America by the Earl of Dumfries, Grand Master of Scotland.

Felix Grundy, U. S. Attorney General under President Van Buren, was born in Berkeley County, Va., September 11, 1777, and was a member of Hiram Lodge No. 7, Franklin, Tenn.

Gen. Rufus Putnam, Revolutionary officer, was raised in American Union Lodge at Nelson's Point, N. Y., September 9, 1779.

John J. Crittenden, Governor of Kentucky (1848-50) and U. S. Attorney General under Presidents Harrison and Fillmore, was born near Versailles, Ky., September 10, 1787, and was a member of Lexington (Ky.) Lodge No. 1.

Earl Kitchener, British Field Marshal, was born at Gunsborough Villa, near Ballylongford, Kerry, Ireland, September 22, 1871. He served as District Grand Master of the Punjab, India, in 1902, and there are four Masonic lodges named after him.

DeWitt Clinton, Governor of New

Maj. Gen. John A. Logan, who served in the Mexican and Civil Wars, was raised in Beton (Ill.) Lodge No. 64, September 6, 1851. He became a Royal Arch Mason in Washington Chapter No. 43, Chicago, September 11, 1885, and on September 15, 1886, was elected to receive the 33rd Degree at Chicago, but died before this honor could be conferred.

Edwin T. Booth, famous actor, became a Master Mason in New York (N. Y.) Lodge No. 330, September 11, 1857.

Gen. John H. Morgan, famous Confederate cavalry leader and member of Lexington (Ky.) Lodge No. 1, was killed near Greeneville, Tenn., September 4, 1864.

Count Goblet D'Alviella, Grand Commander of the Supreme Council of Belgium and member of Parliament, died at his home in Brussels, September 9, 1925.

Milton Sills, motion picture star and charter member of the 233 Masonic Club at Hollywood, Calif., died in that city, September 23, 1930. He was a member of Pacific Lodge No. 233, New York City.

### LIVING BRETHREN

John B. Kendrick, U. S. Senator from Wyoming and former Governor of that state, was born in Cherokee County, Texas, September 6, 1857, and is a member of the Scottish Rite Bodies of Cheyenne, Wyo.

Irving Bacheller, former editor of the *New York World* and noted author, was born in Pierrepont, N. Y., September 26, 1859, and is a member of Kane Lodge No. 454, New York City.

Gen. John J. Pershing was born in Linn County, Mo., September 13, 1860, and is a 33rd Degree member of the Southern Jurisdiction.

Hiram W. Johnson, U. S. Senator from California and former Governor of that state, was born in Sacramento, September 2, 1866, and is a member of Commandery No. 2, K. T., of that city.

Gen. Gerardo Machado, fifth President of Cuba, was born at Santa Clara, Cuba, September 29, 1871, and is a 33rd Degree member of the Scottish Rite of that country, as well as a member of Mahi Shrine Temple, Miami, Fla.

George H. Dern, secretary of War

and former Governor of Utah, was born in Dodge County, Nebr., September 8, 1872, and is a 33rd Degree member of the Southern Jurisdiction.

George H. Carter, U. S. Public Printer and a 33rd Degree member of the Southern Jurisdiction, was born at Mineral Point, Wis., September 10, 1874.

Gen. Plutarco E. Calles, former President of Mexico, was born at Guaymas, Sonora, Mexico, September 25, 1878, and became a Mason in Helois Lodge of that city.

Stanley C. Wilson, Governor of Vermont, was born at Orange, Vt., September 10, 1879, and is a Knight Templar and Shriner.

The Earl of Harewood, former Viscount Lascelles, Prov. Grand Master for West Yorkshire, was born September 9, 1882.

Alfred M. Landon, Governor of Kansas, was born at West Middlesex, Penn. September 9, 1887, and is a member of the Scottish Rite Bodies of Fort Scott, Kans.

Frederic B. Stevens, Acting Grand Commander of the Northern Supreme Council, became an Active Member of this body, September 23, 1909.

Andrew D. Agnew, Deputy in Wisconsin for the Northern Supreme Council and Acting Grand Master, Grand Encampment, K. T. U. S. A., received the 33rd Degree, September 19, 1911, and became an Active Member of that Supreme Council, September 23, 1920.

Charles H. Spilman, Grand Secretary General of the Northern Supreme Council, became an Active Member of this body, September 20, 1917.

Frank O. Lowden, former Governor of Illinois, received the 33rd Degree at Springfield, Ill., September 16, 1919.

Edgar A. Guest, poet and lecturer, received the 33rd Degree at Boston, Mass., September 20, 1921.

Charles R. Kennedy, noted playwright, received the 33rd Degree in the Northern Jurisdiction, September 19, 1923.

Louis L. Emmerson, Past Grand Master of Illinois and former Governor of that state, became an Active Member of the Northern Supreme Council, September 20, 1928.

Frank G. Allen, former Governor of Massachusetts, received the 33rd Degree in the Northern Jurisdiction, September 16, 1930.

#### A MOSLEM MASON

An indication of the breadth and scope of vision characteristic of Freemasonry in England has just been witnessed in the installation of Bro. Col. Nawab Sir Umar Hayat Khan, K.C.I.E., C.B.E., M.V.O., in the chair



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#### OLDEST MASONIC BUILDING

In Chapel Street, Salford, near Manchester, England, still stands the building formerly known as "The King's Head," a great coaching house in its day, the large yard at the back being now built over with railway arches. It was the meeting-place of more than one Masonic Lodge, notably "The King's Head Lodge," which, in 1927, sent up a list of 24 — master and wardens and members—with a request to be placed under the protection of grand lodge, being then an established lodge, as the number of members clearly show. These names and their request was granted, and recorded in full in Grand Lodge Minute Book, 1727.

It continued on the rolls of grand lodge as meeting at "The King's Head" until 1754, when it was erased. The old hotel lost its licence some fifty years ago (and is now a "model" lodging-house for men).

#### CANADA AND FREEMASONRY

Statistics available from Canada, submitted by the various grand secretaries, or taken from the official publications of grand lodges, illustrate the strength of membership and lodges for year ending June, 1933, to be as follows:

Alberta .....	157	13,617	609*
British Columbia .....	116	15,257	262*
Ontario .....	568	114,000	2,163*
Manitoba .....	105	12,062	352*
New Brunswick....	43	5,998	37*
Nova Scotia .....	82	9,607	268*
P. E. I. ....	15	1,216	32*
Quebec .....	93	15,750	341*
Saskatchewan .....	200	13,947	641*
		1,379	201,454 4,705*

\* Net Decrease 4,705

#### IN AUSTRALASIA

According to the latest available statistics, the strength of lodges and membership in Australia and New Zealand is as follows:—Grand Lodge of South Australia (1884), 150 lodges, 15,341 members; Grand Lodge of New South Wales (1888), 590 lodges, 71,995 members; Grand Lodge of Victoria (1889), 490 lodges, 50,725 members; Grand Lodge of New Zealand (1890), 304 lodges, 26,617 members; Grand Lodge of Tasmania (1890), 50 lodges, 4,000 members; Grand Lodge of Western Australia (no figures to hand); Grand Lodge of Queensland (1904), 352 lodges, 22,000 members.

#### FIVE BROTHERS RAISED

Bro. J. Martin Jorgensen, the secretary of Budleigh Lodge, Beverly, Mass., writes:

"Five Jorgensen brothers received the

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master Mason degree at a communication of Kings County Lodge No. 511, Brooklyn, N. Y., last spring. Their names are Al, George, Richard, John and Van Jorgensen. They are all single, and live at home on Rugby Road, Brooklyn, N. Y.

### THE FIFTY-SIX PER CENT

Statistics make dull reading. An average appetite for useful information could choke to death on the figures of the last census. But since the last numbering of the people was finished the sociologists have been digging into to record and discovering a great deal that is surprising and significant.

How old is the American people? It might be answered that this Nation is a little less than thirty years old. Putting it otherwise, about fifty-six per cent of this country's citizens have not yet reached the age of thirty.

More than half of us, therefore, have still a lot to learn and a great deal to do. More than half of us have still the energy, ambition and ability of youth, and are not yet disillusioned by too much experience. And since few men amount to much before forty it is safe to say that the majority of great men and women alive today have not yet been discovered. Their genius is biding its time and ripening for the needs of the future.

There is a lot of encouragement to be found in contemplating this fifty-six per cent. It represents our real national and natural resources. It is a vast reserve of man-power and brain power. The other forty-four per cent is weary and worried, fearful of what the future may bring and what should be done about it. But the fifty-six per cent will attend to that when the time comes.

### ACTIVE MEMBER DIES

Henry H. Ross, past grand master of the Grand Lodge of Vermont, and an active member of the Northern Supreme Council, A. A. S. R., died at Rutland, Vt., on August 8, last. Mr. Ross was principal of the Vergennes (Vt.) High School for six years, later becoming professor of the Vermont Episcopal Institute at Burlington, serving in that capacity for 18 years.

Upon making his residence in Rutland, he became a member of the Board of School Commissioners. Receiving his Masonic degrees in Center Lodge No. 34, of Rutland, in 1872, he rapidly advanced in both the Scottish and York Rites of Freemasonry. In 1903 he became an honorary member of the Northern Supreme Council; 13 years later becoming an active member of that body.

[September, 1933]



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MASONIC CRAFTSMAN

### BICENTENARY OF ROYAL CUMBERLAND LODGE NO. 41

Royal Cumberland Lodge No. 41, Bath, Eng., celebrated its 200th anniversary on May 18. It is one of four surviving lodges outside of London which possesses "Deputations" mentioned in Anderson's *New Book of Constitutions*, 1738 (page 192). Of the 47 lodges mentioned in that work, the 27th is "Bath, at the Bear, constituted 18th March, 1732-3, and meet 1st and 3rd Friday." The "Deputation," dated April 26, 1733, bears the signatures of Montague, G. Mr.; Thomas Barton, D.G.M.; G. Cooke, S.G.W.; J. Smythe, J.G.W."

The other three lodges existing outside of London possessing "Deputations" are Exeter, July 11, 1732; Bolton, October 23, 1732, and Bury, July 3, 1733.

The minute book of the lodge now known as Royal Cumberland No. 41, is complete from December 28, 1732, to date, which proves its continuous existence and working for over 200 years. Since it was constituted the lodge has borne the following numbers: 113 (1733), 101 (1740), 59 (1755), 49 (1770), 39 (1780), 36 (1792), 55 (Act of Union renumbering), 48 (1852), and 41 (1863).

The following Masonic bodies are connected with Royal Cumberland Lodge No. 41: Royal Cumberland Royal Arch Chapter No. 41; Royal Cumberland Mark Lodge; Antiquity Preceptor Knights Templar No. 1, and Antiquity Rose Croix Chapter No. 95.

The hall now used by these various Masonic bodies was formerly the Bath Theater. Here Sheridan, Mrs. Siddons, Miss Wallis, the Linleys and the Kembles did some of their greatest work. In this playhouse Sheridan became famous in "The Rivals" and "The School for Scandal." In 1809 it became, after alterations, a Roman Catholic Church, but since 1863 has been used by the Masonic fraternity.

Dr. Desaguliers, whose name is eminently identified with the early Masonic history of England, lived at Bath many years.

A history of Royal Cumberland Lodge No. 41 was compiled by A. Gedfrey Day, one of its past masters and its secretary.

In this work he alluded to an engraved list of lodges, 1725, in which may be found a lodge meeting at the Queen's Head, Bath, bearing the name of Dr. Desaguliers. A report of the same is also to be found in *The Weekly Journal or British Gazetteer*, dated May 16, 1724, and published in London. He quotes as follows:

"A letter from Bath, dated 11th

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"This night at the Queen's Head, Dr. Desaguliers is to receive into the Society of Accepted Free Masons several fresh members; among them are Lord Cobham, Lord Harvey, Mr. Nash and Mr. Mee, with several others."

*AT SUNRISE*

The fourth annual sunrise special communication of John Darling Lodge No. 154, Tampa, Fla., was held on Monday, September 4, at 6:10 a. m. for work in the sublime degree of master Mason. Lodge will open promptly at sunrise for the first section of the degree, called to "refreshments" and labor resumed immediately thereafter for the second and third sections. Only one candidate will receive the degree.

*FRANZ JOSEPH HAYDN*

Franz Joseph Haydn, the famous composer, whose bi-centenary was celebrated last year in several places of the world, was born March 31, 1732, at Rohrau, Austria.

He was a friend of Mozart, and like Mozart, was a member of the Masonic fraternity. Many interesting anecdotes are told of him. These two reveal something of his temperament:

It is said that when he sat down to compose he always dressed himself with the utmost care; had his hair nicely powdered, and put on his best suit. Frederick II had given him a diamond ring, and the great composer declared that if he happened to begin without it he could not summon a single idea. He could write only on the finest paper, and was as meticulous in forming his notes as if he were engraving them on copper-plate. After all these minute preparations, he began by choosing the theme of his subject and fixing into what keys he wished to modulate it; and he, as it were, varied the action of his subject by imagining to himself the incidents of some little adventure or romance.

During a sojourn in England one of the princes employed Sir Joshua Reynolds to paint Haydn's portrait. The composer went to the artist's home and sat for him, but was nonchalant in his attitude. Sir Joshua, careful of his reputation, would not paint a man of acknowledged genius, with a stupid countenance, and deferred the sitting till another day. The same weariness and want of expression occurring at the next attempt, the painter communicated the circumstance to his royal highness, who contrived the following stratagem. He sent to the painter's house a pretty German girl, in the service of the Queen. Haydn took his seat for the third time, and as soon as the conversation began to lag, a cur-

[ September, 1933 ]

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tain rose and the fair German addressed him in his native language, with a most elegant compliment. Haydn, delighted, overwhelmed the enchantress with questions; his countenance recovered its animation, and Reynolds quickly noted its traits.

**TEMPLE AT KILGORE****DEDICATED**

Danville Lodge No. 101, of Kilgore, Tex., erected a two-story structure in the center of the business section of that city. The lower floor is occupied for business purposes, and the upper floor is modernly equipped with lodge room facilities.

On June 22, G. H. McDaniel, the recently elected master, opened the lodge in a special communication, and then turned the same over to Judge Wallace Hughston, grand master of the Grand Lodge of Texas, who, with the assistance of other grand lodge officers, performed the dedication ceremonies.

Following the ceremonies which were listened to by some 200 Masons and their families, a barbecue dinner was served. Later the lodge met in the new temple, where addresses were made by Wilbur Keith, of Dallas, and H. S. Davis, grand orator of the grand lodge. The former discussed in detail the educational program of the grand lodge.

Mr. Davis outlined the early history of Masonry and its fundamental teachings.

A number of masters, past masters and long-time members of the fraternity were presented to the lodge by Grand Master J. A. Butts, who was raised to the sublime degree of master Mason in 1869.

**PHARMACISTS ENTERTAINED**

The British Pharmaceutical Society has many members who are affiliated with the Masonic Fraternity. When that organization met in its 1933 conference in London, Galen Lodge No. 2394, joined by four other lodges, held an emergency meeting in Freemasons' Hall, on July 28, where the Masonic visitors from home and overseas were received.

The master Mason degree was worked, following which a banquet was given the visiting brethren, with Deputy Grand Master Lord Cornwallis as the principal speaker.

Alluding to their being brought together as brother Masons from different parts of the Kingdom, Lord Cornwallis said that experience had impressed upon him time and again, when meeting brethren from overseas, "how fine, but how strong are the links of Freemasonry, how great is the charm of once inside the doors of a Freemasonic building, all thoughts of strife and competition completely disappear.

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either between individuals or communities; and how all at once they seem to settle down into one great family. Such is the spirit of every lodge under the English Constitution; such is the spirit of every constitution represented by those who are guests here tonight. We know it is so," he added, "and that if ever we find ourselves in their country we shall receive from them the same welcome that you are endeavoring to give to them. Conferences may fail to stabilize things. They have not quite the same common goodwill as we of the Craft have, but I think that with pride we may claim that the principles of our order are stabilizing all that is best among men—and the best of men in the world at large. We should indeed be unimaginative beings if our souls had not been stirred by the events of the previous week and if we did not feel that the Grand Lodge of England has done a great deal in the past, along with its sister constitutions. Yet there is much more to do with those other grand lodges in shaping the destinies of the world. May they and we ever amicably strive to do the greatest good that is possible for the welfare of our brothers and our fellow men."

CANADIAN MASONS TO  
CELEBRATE THEIR 200th  
ANNIVERSARY IN 1938

R. V. Harris was elected Grand Master of the Grand Lodge, A. F. & A. M., of Nova Scotia, at the recent communication of that Grand Lodge. Mr. Harris was then nominated to represent the Nova Scotia Grand Lodge at the celebration of the 200th anniversary of the founding of the Grand Lodge of Massachusetts during the closing days of June, and also to attend the dedication of the Masonic Peace Memorials in London, on July 19.

At his suggestion it was decided to celebrate the 200th anniversary of the founding of Freemasonry in Canada in 1938.

#### NOTES

Joseph C. Miller, Past Master of Tuscarawas Lodge No. 59, F. & A. M., Dover, Ohio, has the unique distinction of having personally raised four sons to the sublime degree of Master Mason. Mr. Miller was Master of Tuscarawas Lodge in 1895, 1896 and 1897, and again in 1920.

Lake Harriet Lodge No. 299, Minneapolis, Minn., enjoys the unique distinction of having two Episcopal bishops as members at the same time. The Rt. Rev. Elmer N. Schmuck, now Bishop of Wyoming, raised the Rt. Rev. Frank A. McElwain, Bishop of

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Minnesota, when he was Master of that lodge some years ago.

Col. Marshall William Wood, U. S. Army retired, the oldest Thirty-third Degree member of the Scottish Rite, Southern Jurisdiction, died at Boise, Idaho, August 5, 1933. He was coroneted a Thirty-third Degree Mason January 15, 1883; crowned an Active Member of the Southern Supreme Council October 16, 1917, and made an Emeritus Member October 31, 1931. He was Grand Chamberlain of that body at the time of his retirement.

The closing of German grand lodges makes very appropriate the following verses of a German hymn which marked the dissolution of the Peasant Association at Jena in 1819. They were printed in heavy type in the last issue of the *Mitteilungen*, the official journal of the Grand Lodge Zur Sonne, at Bayreuth. The significance of the hymn is well known to Germans.

"We have built a stately house, and trusted therein to God, through lightning, storm and tempest. The house may be destroyed; why should that distress us? Within us all our spirit remains, and our fortress is God."

Worry is the sport of men who have nothing to do.—Andrew Mellon.

**HISTORY OF MERRIMACK LODGE**  
(Continued from page 14)

and took up his head quarters at Harrod's Tavern, the sign of which was a painting representing Freemason's Arms. On December 14th, 1799, he died. What could be more natural than those members of the fraternity who founded Merrimack Lodge should meet in Harrod's Tavern, hallowed in their eyes by the visit of the beloved Washington, under whom many of them had served in the Revolution, and that the brotherly love and friendship which we now enjoy, the desire to perpetuate the great truths of Masonry to those who should come after, and the wish to keep fresh in their minds the knowledge of the ritual should have been born in this place. We learn that the members of the fraternity met together frequently under the name of the Masonic Society, but that no minutes were kept of any of these meetings until June 10, 1802, when it is recorded that a vote was passed to petition the grand lodge for a charter. This was granted on June 15th, 1802, and Merrimack Lodge was constituted June 9th, 1803, in the Rev. Mr. Abbott's Meeting House.

The twelve original petitioners are as follows: Ebenezer Carleton, the first master of the lodge, was a resident of

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We are exceedingly fortunate in having  
 the original records of the lodge  
 in a wonderful state of preservation,  
 and upon examination we find the lodge  
 passed a vote of thanks to Brother David  
 Morse for his kindness in advancing  
 the money for the charter. We  
 started in very humble circumstances.  
 The secretary was allotted \$10.00  
 annually for his services and his  
 nightly fees, but in the following July  
 it was voted to purchase three tickets  
 in the Rhode Island Masonic Hall Lot-  
 tery for the benefit of the lodge. There  
 is no record of any benefit received.  
 This was in 1803 when eighteen candi-  
 dates were raised. The regular meet-  
 ing night was the Thursday preceding  
 the full moon, but should the moon full  
 on Thursday that was to be considered  
 as the regular night.

By-laws were adopted which have  
 been altered from time to time as we  
 grew and conditions changed.

The first candidates were Charles  
 White and Thomas Cogswell, both of  
 whom were accepted.

On Saturday, May 23, 1807, a brig  
 was launched in one of the yards in the  
 village and a party of men employed in  
 the yard assisted in getting it down the  
 river. They were returning the next  
 day in a scow and when a short dis-  
 tance above Rocks Bridge, in the midst  
 of one of the most violent New Eng-  
 land storms ever known, the boat ran  
 under and capsized. Six out of the  
 eleven men were drowned, among them  
 being Benjamin Cole, the first member  
 of Merrimack Lodge to pass to that  
 undiscovered Country. He was buried  
 on Sunday, May 25th, with Masonic  
 honors.

In 1813 and 1814 twenty-two mem-  
 bers were admitted and during these  
 two years appear the only items that  
 refer to the war with England. These  
 were the raising of Lieutenant Aaron  
 Lewis and a letter received by the mas-  
 ter inquiring about the welfare of  
 George Gilliard, a prisoner of war on  
 parole at Andover.

During the year 1815 twelve white  
 leather aprons were purchased and in  
 the same year it was voted to notify Dr.  
 Daniel Brickett that the hall could not be  
 used after June, as the lodge was to  
 meet in the hall over the Merrimack  
 Bank, at the junction of Water street  
 and Colby's Lane, now Stage street,  
 but that all glass broken in Dr. Brickett's  
 Hall would be put in repair. From  
 this we are led to believe that the first  
 meeting place of the lodge was in As-  
 sembly Hall, on the northerly side of  
 Water street at its junction with what  
 is now known as Lindel street, as this  
 was the property of Dr. Brickett and  
 the site of the Brickett Homestead.

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On June 3, 1819, it was voted to procure a set of candlesticks which were used for the first time in the following October. In that month twenty-five linen aprons were purchased, as was also the furniture proper for the lodge.

In an historical address delivered by the Rev. Oliver S. Butler, at the twenty-fifth anniversary of Charles C. Dame Lodge, of Georgetown, in 1892, he stated:

"This was the most perilous epoch in the history of Freemasonry in New England, and right well did our brethren suffer and succeed. It may be interesting to the younger members of the Craft to know that the Masons of Georgetown and vicinity shared in the conflict and triumphs of that stormy crusade. In 1828, when the storm was at its height, a call was issued to all Masons in this vicinity inviting them to meet for mutual consultation at the house of Mr. Sewell Spofford, who received his degree in Merrimack Lodge in 1813. This was in many respects the most important meeting Masonry ever held in this vicinity and but few of the most daring of our brethren responded, finding their way to the house singly and by circuitous routes under cover of the darkness. The meeting continued all night and was deeply interesting. The following Master Masons were present: Dr. Longley, Master of Merrimack Lodge, of Haverhill; Dr. Johnson, Master of St. Mark's Lodge, of Newburyport; David Gray, Master of St. Matthew's Lodge, of Andover; Judge Marston, of Newburyport, and about thirty others whose names we have been unable to obtain, some of them coming from Danvers and Salem. At this session a new degree was instituted called the Rebound Degree by which these brethren bound

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MASONIC CRAFTSMAN

themselves together by solemn vows, that after every other secret vow and right had been surrendered to their enemies, this one should remain sacred and inviolate."

January 28, 1836, a committee of five was chosen to take into consideration the expediency of dividing the funds of the lodge, and in October of the same year the committee made the following report:

"That owing to the standing of the order of Freemasonry at the present time in consequence of the violent and abusive measures put in operation against it for several years by numerous portions of the community your committee is of the opinion that it is expedient that the funds of the lodge be disposed of in the following manner:—First—That one half of said funds be distributed in charity by a committee to be chosen for that purpose to such brothers, widows or orphans as said committee shall deem most needy and worthy.

Second—That the remainder of said funds be divided equally among the present members of said lodge.

Third—That the division and distribution shall be made as soon as the amount of the funds can be conveniently ascertained."

January 1842, it was voted that the jewels and badges of the lodge be given to the respective officers—that the three chairs of the lodge be given one to each of the following officers: Charles White, Rufus Longley and Samuel Johnson; lodge bible to Rufus Slocomb, the three large brass candlesticks to be kept by Samuel Johnson, and a committee was appointed to dispose of the furniture. December 13, 1843, at a meeting at the home of David P. Harmon it was voted that Merrimack Lodge be dissolved and that the charter be returned to the grand lodge.

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shoulder to shoulder, striving for the same goal in peace and harmony.

On April 19th of the same year the following appears in the Secretary's records, "Special Communication of Merrimack Lodge met in the Armory. On account of the death of our President, Abraham Lincoln, who was assassinated, no work was done."

Merrimack Lodge continues to grow steadily and its history, with a few exceptions, might be the history of any Masonic lodge.

Many of the priceless relics which we cherish were returned to the lodge or given it by its members.

June 18th, 1902, was celebrated the one hundredth anniversary of the lodge, with W. Nelson James Hunt as master.

M.W. Charles T. Gallagher, grand master, and the officers of the grand lodge were received at Masonic Temple in the morning, at which time W. Fred D. McGregor, of Saggahew lodge, presented Merrimack Lodge a punch bowl and solid silver ladle, closing his remarks with the following—

"May brotherly love always prevail and may the going down of the sun never find discord among the Masons of Haverhill," to which W. Brother Hunt replied "May the maternal care of Merrimack Lodge and the reciprocal love and affection of Saggahew Lodge which now exists, last till time shall be no more." The quartette then sang "Fill Up the Bowl" and the suggestion was immediately acted upon.

From September 1st, 1915, to Nov. 1st, 1916, we met at Elks Home and on November 22 the first meeting in the remodeled lodge room was held, at which time we were honored by a visitation by our friend and neighbor, the late Benjamin Butler Gilman, district deputy grand master for the tenth Masonic District.

December 4th, 1916, at a joint meeting of both lodges, the lodge-rooms were formally dedicated to Freemasonry, to Virtue, and Universal Benevolence by W.M. Melvin Maynard Johnson, Grand Master of Masons in Massachusetts.

During the World War we were unusually active, as were other lodges in the state.

Dispensations were granted to facilitate the raising of those who were entering the service of the nation, and to those who enlisted or who were drafted dues were remitted from November 1st, 1917, to continue until the war was ended.

The present organization of Merrimack Lodge for 1832-1933 is as follows: Frank A. Griffin, M.; Norman P. Wentworth, S. W.; Russell S. Mears, J. W.; John L. Calhane, S.

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Just past: Midsummer madness — sunburn, poison ivy and a stiff collar.

The next problem will be to keep wages within reach of rising prices.

One reason why the world is turning to dictatorships is that democracy talks too much.

Bad members spoil good ones in the same lodge.

Defeat isn't bitter if you don't swallow it.

Self-delusion of their own greatness is the secret of some Masons' success.

If all the theories of economists were laid end to end they would reach nowhere.

War will be abolished when no nation owns anything which any other nation wants.

Congress has made good beer legal, but some brewers don't seem to be able to make legal beer good.

Those who went abroad this summer found out that travel was not only broadening but also flattening.

One reason why the Morgans sold securities at special prices to the favored few is that the favored few had cash money to pay for them. The moral is obvious.

The manufacturer who sells so cheap that you "can't see how he does it," is sometimes smart enough to cut quality so that you can't see how he does it, either.

This year's college graduates can find encouragement in the fact that the world was never in such serious need of men with ability, energy, ambition and optimism.

A BOARDER SPEAKS  
The shortcake halts a moment on its way,  
The watermelon has a henceward trend,  
The cantaloupe drops in but not to stay—  
The prune alone is faithful to the end.

### THE LAST STRAW

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